The praise and

Dispraise of Women, very fruitfull to the well disposed minde, and delectable to the readers therof.

And a fruitfull shorte Dialogue vppon the sentence, know before thou knitte.

C. Pyrrye.

Imprinted at London in Fleetstreete, by William Pow.

Pet 5175 54

AD CANDIDVM LECTOREM.

VItuperat laudatq; genus breuis iſte libellus,
Fœmineum legito, commoda multa feras.
Perlege non etenim, cuiquam res lecta nocebit,
Perlege, fortaſsis lecta iuuare queat.
Lecta iuuare queat, ſi corde animo reuoluas,
Si mea dicta tenes, lecta iuuare queat.
Lecta iuuare queat, ſi laudabilia tentes,
Virtuteſq; ſequi, lecta iuuare queat.
Lecta iuuare queat, ſi quæ mala crimina ſentis,
Euitare cupis, lecta iuuare queat.
Lecta iuuare queat, mala ſi peccata malorum,
Te faciunt cautum, lecta iuuare queat.
Lecta iuuare queat, videas ſi exempla bonarum,
Vilaque facta petis, lecta iuuare queat.
Quis niſi mentis inops, videat quin gramina terræ,
Et flores apibus, reddere fructus, humi.
Quis niſi continua, ſit ſtoliditate repletus,
Omne quin exemplum, ſcit fore fructiferum.
Perlegere ergo velim, quia ſcripta ſequentia proſunt,
Delectantque animum, non ſine fruge bonum.

VALE.

To the Reader.

After I had finished though simplie and rudelye this little Treatise of ỹ praise & dispraise of Women: I thought it good gentle Reader to declare and explane in some short preface, two principall causes whiche moued me therunto. The one was to the intent, that all those which at any time shall feele themselues entangled with prompte, and tedie enclinacion to vice & euill, and with great slacknes in furderinge that is good and vertuous may by diligent perusing hereof, learne to a voyde and eschew suche greate crimes and greuous offences, as they shall see conteyned and written in

theyr disprayse, & seke diligentlie to embrace, and earnestlie to followe those good condicions and laudable vertues, whiche they shall playnlie perceaue to be at large specified, and abundantly set foorth in theyr commendacions. The other is to the ende that the good examples of good and verteous women if no other thing wil moue them to doe that they ought, may incite and encorage them to do that is good & verteous, and bring them to suche confirmitie of honeste life, that they may be had in good reputacion before men, and founde acceptable before God And the euill examples of the wicked, maye teache them to despise and vtterly forsake those things, that are naught and vicious, lest by

to

to much enclining to ſinne, and vice, they be counted as caſte awayes before the worlde, and in time to come fall into vtter, deſtruction, for if the preceptes of the good will not prouoke & ſtyre them to Godlines & ſpedy reformacion of life, in hope of like rewarde that they haue or if the teſtimonies of the wicked will not withdrawe or terrifye them from doing euill, for feare of like puniſhment, ſurely what then may doe it, I know not. Theſe two conſideratiõs (gentle reader) did moue me at this time to write ſ I haue writen, deſiring thee to take it in good part ſuch as it is and to eſteme my good will & meaning herein, not regarding the rude handeling of the matter ſith I did it in hope to profit many, but

surely to hurte none. And whet as I haue made the prayse of women to sounde in suche sorte throughlie, ꝑ I mought seeme vehementlie to gainsay my selfe for speakinge so much in theyr dispraise, I did it being moued therto for diuers good considerations, which I minde not to recite, but leaue it vnspoken of willing thee herein to vse thine owne iudgement.

Here

Here beginneth the Dispraise of VVomen.

My penne prolong no longer time,
cut of this longe delaye:
And now beginne to writ in time,
of that, that I shall say.

Take thou some paine a litle space,
ne be thou ought ashamde:
When thou ofttimes in secret place,
with great despite art blamde.

Of this thou maist assure thée,
none will thy truth disfame:
Saue onely those that pricked be,
and giltie of the same.

Spare not to speake, spare not to write,
spare not in wordes to tell:
Spare thou no time for to endite,
an ougely Monster fell.

This Monster is the woman kinde,
whose ougelye shape and port:
I meane to paint, writ thou my minde,
not forcing her report.

This woman kinde I know right well,
is comelie to the eye:
Of perfect shape she beares the bell,
I can it not denie.

But in her fained couert brest,
stronge poison she doth hide:
And in her harte, as in a chest,
a deadly stinge doth bide.

Which geues an helples hurtfull wounde,
as hath ben brought to passe:
Much like the snake that vnder grounde,
doth lie, and lurke in grasse.

She doth annoy by sodden sight,
vnlesse thou can beware:
And kepes the still in wofull plight,
once caught within her snare.

Her poison is so swete and pure,
and of suche strength and force:
That who so doth that same deuoure,
is brought vnto his corse.

Take hede therfore seke to discerne,
by this that foloweth plaine;

With earneſt minde ſee thou do learne,
this monſter to refraine.

For why: ſhe is moſt proude, ſeruile,
cruell without meaſure:
Reaſon and lawe ſhe doth exile,
to haue her wicked pleaſure.

She doth all thinges without foreſight,
all godly end deſpiſe:
In all extremes ſhe doth delight,
ſuche is her wonted guiſe.

Temperate doinges ſhe forceth not,
from vertuous men retyre:
Her loue to thee is feruent hote,
her hate is deadly Ire.

When ſlouth her ſlouggiſh limes do ſhake
ſhe lieth as a ſtone:
Or when a toye her head doth take,
ſhe haſteth to be gone.

When myrth and ioye is gone and paſt,
graue viſage comes in place:
And makes her like a winters blaſt,
with frowarde frouning face.

When ſhe by myrth doth ſeeke pleaſure,
all ſadnes ſet a part:
Her iocond ioye doth wante meaſure,
nought then may græue her harte.

Then wanton willes talke doth growe,
and laughing with exceſſe:
Both, from her fained harte do flowe,
Both are without redreſſe.

Now bolde ſhe is, now doth ſhe feare,
now ſæmes ſhe mad, now wiſe:
Now ſhe doth laugh with pleaſaunt chere,
now teares fal from her eyes.

Now ſhe will haue it thus to be,
chaunce what may chaunce thereby:
Now from her ſelfe doth diſagre,
beginninge to reply.

It ſhall not be as I had thought,
no, no, it is not fit:
An other waye yet haue I ſought,
ſuch is her wandering wit.

Unconſtancie in her doth raigne,
ſhe wauerith full of chaunge,

Oft blabbing, talkatiue and vaine
double tounged which semeth straunge.

Desiring honor, full of thretes,
disdainfull, wishing bloud.
Still chatchyng what an other gettes
couetous, nothing good.

Complaining oft, a lyar, enuious,
quicke to beleeue a tale,
Unpacient, often tedious,
oft dronken with good ale.

Oft times she vseth Magickes arte,
with baudry her selfe defile,
She hath a supersticious hart,
she is wayward, rash and vile.

Disceytfull vsing wicked wayes,
fine mouthed for daintie meate.
Riotouse, full of wanton playes,
nought may her minde entreat.

She deckes and trims her selfe at ease,
her face to beautifie:
To frame her talke all men to please,
her wittes she doth applye.

Yatefull

Hatefull anger she beares in minde,
till time do serue her tourne:
Some sharpe reuenge for him to finde,
who causeth her so to burne.

She is vnthankeful, without faith, volde,
spitefull, of frowarde life,
In her all goodnesse wareth colde,
she euer stirreth strife.

Oftimes if ought deserued be,
before thee it is set:
And spoke againe, againe to thee,
as though thou didst forget.

If she offend in any thinge,
she commonlie doth vse:
By loftie lookes and hie speakinge,
her gilty faulte to excuse.

She scoldeth, grudgeth, and reiect,
all frendship in disdaine:
For nought at all doth she respect,
but onlye priuate gaine.

She seekes to mocke and flatter much,
yea priuelie to defame;

She reprehendeth (beware of such)
craftly thy good name.

She filles the common peoples eares,
with trifling talke and vaine:
Augmentinge whatsoeuer she heares,
her mischiefes to maintaine.

She fayneth that to come to passe,
which neuer was in deede:
That not to be which euer was,
eche put in others steede.

Her tonge she teacheth to intent,
meete causes to deceaue:
And once made fitte for such intent,
deceite doth neuer leaue.

Her forginge fayned countenaunce,
is redie at her will:
In earnest game a daliaunce,
to weepe or laugh her fill.

From deceite thou can not flee,
her craftes thou can not shonne:
Such is the hurtefull policie,
that she by sleight hath wonne.

Though

Though she comit an heynous deede,
and thou perhaps in place:
Denienge stil she will proceede
stubbornly to thy face.

What shall I say, thou must beleeue,
(seme it neuer so straunge)
All that she speakes, and not beleeue,
if ought her minde doe chaunge.

Examples playne and manifest,
doe teach, it to be true:
For while all vice out of her brest,
from time to time doth growe.

By reading histories thou shalt finde
what cruell bloudy factes:
Committed were by woman kinde,
delighting in such actes.

Virgil. Reade Ouid, Virgill, vnderstande
in them it doth appeare:
How Medea with bloudyhande,
murdered her children deare.

How Paris stole the Grecian rape,
to Troy, and how that she,

(Who

Who was in dede of comlye shape)
did willingly agree.

And how the Grecians sought the way, Ouid.
to haue her home againe. Meth.
And there by moued warre to Troye, lib. 8.
which warre tenne yeres did raigne.

How Scilla her fathers house forsooke, Ouid.
what moued her to doe soe: Meth.
Her fathers purple heare she toke lib. 15.
and gaue it to his foe.

How Biblis wicked loue did swell, Ouid.
to Cavvnus her brother:
How she was tourned into a well,
hight Biblis and no other.

How Deianira to her feare,
a poysoned cote did sende,
How he therby with euell chere,
his wretched life did ende.

How Hippodame did deceaue,
her gentle louinge Father:
By marienge without his leaue,
causing his death rather.

Because

Because he was by spitefull fate,
appointed for to die,
That day that she receaued her mate,
such was his destenie.

Gene. 28. And how Lauania (to be shorte)
most doubtfull warre did sende:
Among the youthfull Troyan sorte,
which came to vnhappie ende.

Matth. 14. And how Rebecca with a wile,
her sonne and eke her feare:
Did quite deceaue and cleane begile,
though they most simple were.

Gene. 3. How Herodias with cruell harte,
did wish Iohn Baptist death:
And caused him by deadly smarte,
to yelde vp lininge breath.

Also how Eue from ioyfull place,
(alas, alas, the while)
Her posteritie did deface,
and cast into exile.

Those and sondry more we finde,
teachinge vs to beware;

In truſtinge of this monſtrous kinde.
whoſe miſchiefe is not rare.

In time therfore take hede and learne,
this monſter to eſchewe,
And eke with wiſdome to diſcerne,
her wicked witles hew.

If thou wilt liue in quietnes,
erpelling out of minde:
All wicked worldlie wretchednes,
or if thou ſeeke to finde.

A bliſſfull happie ſtate of life,
and longe therin to dwell,
Beware a woman full of ſtrife,
auoide her vile counſell.

The fearefull hyde him ſelfe doth keepe,
from hauke his deadlie foe:
From raueninge woulfe, the ſeely ſhepe,
from cruell dogge, the Roe.

From deceitfull nettes the wilie harte,
with ſpedie flight doth ronne:
Why ſekeſt not thou in like parte,
craftie women to ſhonne.

The affection of the Cocodzill,
is in her ſubtile eyes:
She ſekes by arte how to begile,
if ought ſhe doe deuiſe.

When teares fal trincling from her eyne
faire wordes when ſhe doth faine:
Then doth ſhe moſt of al encline,
ſome miſchiefe to obtaine.

Truſt not her diuers chaunge of hewe,
truſt not her ſpotted faith,
Truſt not her coulored vertue,
(I rede of one that ſaith.)

A glaſſe doth wante the ſharpe and forme,
whiche ſemeth to appeare.
And eke a womans faith is torne,
though ſhe thy eyes do bleare.

Both good and godly men there were,
in olde and auncient time,
Moſt ſtout of heart, exempt from feare,
and voyd of heynous crime.

Which by their ſtrength huge monſters
and made wilde giauntes tame. (ſlewe,
Stronge

Stronge cities eke they ouerthrewe,
and so encreased their name.

Yet those by sleight were vanquished,
of womans deadly hate:
And lamentably finished,
their liues of cruell fate.

Who hath not reade of Herculous,
whose spitefull enuious wife;
Did cause him ende remediles,
his fatall threde of life.

By geuinge him a cote to weare,
sprincled with poyson stronge:
Which semed his tender partes to teare,
wherby he suffered wronge.

Whereby also the wretche alacke,
soone yelded liuing breath:
The putting it vpon his backe,
did cause vntimelie death.

Of Sampson stronge what nede I speake, Iudges.
the scriptures plainlie shewe: 16.
How Dalilahe her minde did breake,
desirous for to knowe.

Gene. 19. Where his chiefe strēgth did most depend,
and when he had her tolde:
She brought him to most wretched ende,
selling his life for gold.

3. Reg. 11. Both Dauid, Lot, and Salomon,
I strike cleane out of minde:
With thousandes more that I could name
deceaued by woman kinde.

If such as those could not anoyde,
their subtile craftie bandes:
But with theyr pestilence were anoyde,
can we escape their handes.

Nō no, for why as I doe here,
and as I plainlie see:
They are as bad as eare they were,
or worse if worse may be.

A thousand waies ne do I faine,
her wittes she doth extend:
With labor, trauell, and great paine,
her beautie to amend.

Her shinning forhead by arte she sekes,
with golden roule to bind:

With

With purple culler on her chekes,
and if it want by kinde.

She gouerneth her ſteppes by art,
her heare by arte doth place,
She tempereth her eyes by arte,
her bodye and her face.

She ſeekes by art her ſelfe to paint,
becauſe ſhe would be faire:
Her greſly ſhape ſhe doth anoint,
in hope of ſome repaire.

She calleth to remembraunce,
how ſhe may bring to paſſe:
To frame her froward countenaunce,
by looking in a glaſſe.

And with her lips ſhe ſimpereth,
abrode as ſhe doth goe:
Her ſhoulders eke ſhe tempereth,
her fingar and her toe.

It is her common wonted vſe,
with naked breſt to walke:
Which thinge (in faith) is dangerous,
for in fewe wordes to talke.

It meaneth nought at all but this,
(marke well what I rehearſe:)
That where her poiſon planted is,
with greater ſtroke may perce.

I am compelled now perforce,
to draw vnto ſome ende:
For if I ſpeake til I be whorce,
or if my penne I ſpende,

Vnto the ſtalke to write my minde,
which buſly could deuiſe:
To ſpeake more of this hatefull kinde,
yet would it not ſuffice.

Such is her craft and her deceite,
ſuch be her wicked wayes:
Which ſhe doth kepe till death by ſleight,
doe ende her hurtfull dayes.

What thing in earth is found more rare,
then is a cole blacke ſwan,
Whom auncient writers doe compare,
vnto a good Woman.

Eke Salomon ſaith thus to thee,
(whoſe wordes be wiſe and ſounde)

A good godlie Women saith he,
is scarsly to be founde.

Take hede and loke before thou clime,
lest sodenly thou slippe:
Take hede (I say) whiles thou hast time,
lest thou doe fele the whippe.

Take hede, beware, be not to rashe,
lest thou perhaps repent:
When thou doost fele the scorge and lashe
to late thou maist lament.

Like as the litle foolish flye,
his pastime seketh out:
When he the candell doth espye,
and fleing rounde about.

At length the seely wretche doth close,
him selfe in fyre flame:
And so his wretched life doth lose,
in seking of his game.

Euen so if thou wilt not beware,
but willinglie be entrapt:
Within the Womans wilie snare,
wherin when thou art wrapt.

Thou maiſt not well eſcape againe,
no way is left to ſaue:
Till thou be brought to deadlie paine,
to thine vntimely graue.

Let this that I haue ſaid ſuffice,
and print it in thy breſt:
So ſhalt thou be reputed wiſe,
ſo ſhalt thou liue at reſt.

So ſhalt thou not at all repent,
ſuch well beſtowed time,
So ſhalt thou ioy when ſome lament,
by voyding ſinne and crime.

So ſhalt thou liue in happie mirth,
and happlye ende thy life:
So ſhalt thou happly boaſt the byrth,
which is exempte from ſtrife.

So ſhalte thou this life once paſt,
in ioy and bliſſe remaine,
So ſhalt thou haue for thy repaſt,
all pleaſure voyde of paine.

Here endeth the diſpraiſe
of Women.

Here beginneth the prayse of VVomen.

C. Pyrye.

I Chaunced once to come in place,
where I a booke did finde:
Which booke did spitefullie disgrace,
the gentle woman kinde.

Then thus vnto my selfe I thought,
good Lord what man was he:
That with such painfull studie sought,
dispraise of femenie.

How coulde he teache his penne to write,
how coulde his hart devise:
Such folish fansies to endite,
that all men may despise.

How could his sclaũderous, hurteful tonge
the harmeles so difame:
How coulde he with a tedious songe,
the seely women blame.

I thinke he was not of mans seede,
that this did take in hand:

Againſt poore wretches to proceede,
who could not him withſtand.

Thus muſinge did I ſyt long time,
at laſt my pen I toke:
And ſo beganne to writ in rime,
againſt that ſhamles booke.

Oh wilfull witles man (quoth I)
thy pen whie doſt thou frame:
To write thy minde ſo ſpitefullie,
not forcing thy good name.

But in deſpite of them doſt ſpeake,
to whom thou art moſt bounde:
And in moſt ſlaunderous talke doſt breake
their goodnes to confounde.

Their labour and their earneſt ſuite,
to thee is ſpent in vayne:
For why: the reape at all no fruyte,
but ſcorne and proud diſdaine.

Such is thy thankeleſſe hatefull minde,
ſuch is thy cruell harte:
Wherin thou ſheweſt thy ſelf vnkinde,
in plaing ſuche a part.

I know

I know no good, nor iust cause why,
thou shouldest them so dispraise:
Whose life I thinke assuredlie,
is innocent alwayes.

Perhaps thou dooste against them prate,
because they be to weake:
To ioyne with thee in wordes of hate,
and so their anger wreake.

Perhaps thy swlish fansie sought,
some vayne and worldlie prayse:
And so did make somthinge of nought,
which soundeth to dispraise.

Perhaps some one did the displease,
in earneste game or ieste:
And thou thy furie to appease,
doste rayle at all the reste.

The selfe same thinge or som such like,
doth moue thy stonie harte:
This deadly enuious stroke to strike,
all iuste cause set apart.

I thinke thou dooste not call to minde,
in sicknes or in health:

How

How we are holpe by woman kinde,
whose care is for our wealth.

First (as thou knowst) she takes great (paine,
by trauelinge in bed:
And greuous groninges doth sustaine,
before she see our head.

As long as we poore infantes are,
and nought our selfes can geue:
So long the woman takes the care,
our bodies to releue.

When we would eate she makes the pape
she geues vs quiet rest:
She dandleth vs vpon her lappe,
we sucke mylke from her brest.

When we do naught but crie and weepe,
then will she sing and play:
Or els will lay vs downe to slepe,
our cryenge so to stay.

When we can neyther go nor stand,
by reason of our youth:
The louinge Woman takes in hande,
to helpe vs this is truth.

Now when we come to further age,
and can both speake and go:
The womans paine doth not all wage:
she then hath care and wo.

In seekinge how she may prouide,
to kepe vs still in health:
And caring how she may vs guide,
to liue in honest wealth.

When greuous sicknes doth vs take,
she then with busye paine:
Some boyled brath for vs doth make,
our bodies to sustaine.

All kinde of phisicke she doth vse,
that may be for our ease:
No painfull paine doth she refuse,
our sorow to appease.

She wakes the longe and wearie night,
She toyleth in the day:
Our safetie is her chiefe delight,
She is our onely stay.

For in all places where I go,
mynne geue the onely charge:

Vnto

Unto their wifes (the truth is so)
because their wittes be large.

Eche thing to vewe and ouerlooke,
as neede may her constraine:
The baker, bruer, and the cooke,
no toyle doth she refraine.

She ordereth all, man not a whit,
as right and reason will:
Because she is of quicker wit,
her busines to fullfill.

It can not be that we could misse,
this gentle Woman kinde:
Whose presence is our onely, blisse,
and cause of quiet minde.

Whose harmles helping hand we néede,
in euerie thing we doe:
And she is redie by her deede,
to put her helpe therto.

Her counsell is both good and founde,
in matters of great weight:
And doubtfull thinges she will confounde,
by skilfull wisdomes sleight.

The

The wordes proceding from her breſt,
are wiſe and full of ſkill:
All that ſhe doth is for the beſt,
ſhe bridleth witles will.

Diſdainfull pride ſhe doth abbate,
her malice doth aſſwage:
She beareth not in minde long hate,
ſhe loueth not to rage.

All ill deuiſe ſhe doth confounde,
all rancor doth expell:
Of quiet life ſhe ſekes the grounde,
and long therein to dwell.

Vaine triflinge talke ſhe doth refraine,
fewe wordes is her deſire:
From quicke beliefe ſhe doth abſtaine,
and flee from wreckful Ire.

She doth nothing without foreſight,
of good ſucceſſe in the ende:
All modeſt meane is her delight,
to vertue ſhe doth bend.

Her liſtning eare ſhe doth encline,
graue wiſdome to attaine;

Against all vice she doth repine,
and wickednes disdayne.

A lothsome thing is lecherie,
to her in deede or thought:
A hatefull thing is bauderie,
which she doth set at nought.

Blasphemous othes she doth despise,
false lying doth detest:
She doth obey in humblewise,
she keepeth her behest.

To checke, or taunt, she doth refuse,
though why perhaps offende:
Her frendly councell she doth vse,
our giltie faut to amende.

She is of chast and honeste life,
true loue in her doth flowe,
She is a sober quiet wife,
her ductie she doth knowe.

All euill thoughtes out of her heade,
she seketh to remoue,
Good cogitation in their steade,
her godly minde doth loue:

With ernest labor and great payne,
her liuing she doth get:
The foode that doth her life sustaine,
is gotten by her swet.

Her willinge hart doth not withstand,
such as are powre in deede:
She stretcheth forth her helpinge hand,
accordinge to their neede.

Her countenaunce she doth not spare,
in comely wise to kepe:
And ioye with them that ioyfull are,
and mourne with them that wepe.

Her trystie tonge doth not disclose,
the secretes of thy minde:
In hidden hart she doth repose,
thy thoughtes to her resinde.

Her harmles mouth his closed still,
from sclaunderous hurtfull talke:
To haue true vertue is her will,
and long therin to walke.

With wanton eye she doth not looke,
on those that she doth mete,

Nor gase (her fansie for to wrake)
on either side the streete.

She lifteth vp her listening eare,
till eche mans tale be tolde,
If neede require though she doe heare
her talke she doth withholde.

Her helping hande is very slacke,
to doe the thing is ill:
With fearefull foote she steps not backe,
all goodnes to fulfill.

In decent order she doth weare,
her garmentes on eche side,
She goeth not fluttish in her geare,
and yet she wanteth pride.

She eates her meate in sober wise,
to satisfie her neede:
She drinckes no more then doth suffice,
not vling to exceede.

Wherby she seemes to beare in minde,
man liueth not to eate:
But for to liue (by natures kinde)
receaueth he his meate.

Abrode

Abrode she doth not reuell much,
till nede doe her constraine:
Her self she doth acquaint with such,
as vertue doe maintaine.

What wilt thou more: if I should write
eche vertue she doth taste:
The day and eke the candell light,
before my talke should waste.

Good godly men haue wrote their minds,
in olde and auncient time:
Much praysing of this woman kinde,
for wanting heynous crime.

Which if thou hadst obserued well,
I thinke thy grudging harte,
Would not so much against them swell,
with wordes of deadly smart.

I thinke thou wouldest not seke to spill,
their good and honest name:
In blowyng of a blast so shrill,
with trumpe of blacke diffame.

Thou dost well know, but wilt forget,
thou seest, but wilt be blinde;

That they are cleare from crime or spote,
by deede or inwarde minde.

Thy tounge I saye will not confesse,
that we to them are bounde:
That we oftimes (truth to expres)
great good by them haue founde.

If I did want authoritie,
to furnish out my cause:
Or were it not for flatterie,
then would I not long pause.

To shewe and set before thy face,
good wemen of renoune:
Assigninge the their dwellinge place,
yet liuing in this towne.

But now my minde, my pen shall frame,
to set before thine eyes:
And speake of those, whose famous fame,
by vertue did arise.

And doth continewe to this day,
and shall for euer last:
Though they by death were take away,
full many yeares now past.

We finde that Ceres did inuent, Ouid. Meth. lib. 5.
all graine to ynne and sowe:
And for she was to wisedome bent,
most people did her knowe.

Honors deuine to her they gaue,
so did her dedes erpresse:
With one consent all men did craue,
to call her good goddesse.

The. A. B. C. Carmenta founde, Isido. lib. 1. ant. 9.
wherby we doe endite:
Whereby in wisedome we abounde,
and learne the things is right.

And Pallas eke through pured braine, Ouid. in fast.
so doth the story tell:
Of oyle and wolle first founde the vaine,
which is a great iewell.

Wherfore they did her then prefer,
before Lady Neptune:
To geue the name as pleased her,
vnto Athenes towne.

And Soppho eke the Poetresse,
with harpe to singe did finde,

Which doth expell all carefulnesse,
out of a carefull minde.

The maligne spyte had Saul oppresst,
and longe in sorow tide:
Till Dauid for to giue him rest,
his warbling harpe did guide.

Such pleasures we by women haue,
wherby we be preserued:
Yet thou dost seke them to depraue,
who haue it not deserued.

Let this for truth in thine hart cleaue,
for proue it so I can:
As many pleasures we receiue,
by her as by the man.

But sith Poetrie doth decaye,
and is had in despite:
I will therfore without delay,
set forth in open sight.

Examples plaine and manifest,
in holy writ founde out:
Which being waied in euen brest,
this slaunders will confute.

To

To all that read it doth appeare,
how Michol Dauids wife:
Such truſtie loue to him did beare,
that ſhe did ſaue his life.

For bloudie Saule, to haue him dead,
his meſſingers did ſende:
But ſhe founde meanes that Dauid fledde
to ſcape ſuch cruell ende.

She through a windowe let him paſſe,
ſo that he went his way:
And in the bed where Dauid was,
an Image did ſhe lay.

Wherby king Saule his whole intente,
and purpoſe ſpent in vaine:
To murther Dauid he was bent,
he failed to obtaine.

Iehoſaba did not diſdaine, 4. Reg.
Iehoas life to ſaue: 11
When Athlia with buſye payne,
the ſame did ſeke to haue.

Who kept Ionathas in a well,
when foes his death had ſought,

The

The wife in Bahurim did dwell,
that this good deede had wrought.

Jonathas and his fellowe eke,
this godly wife did hide:
That when their enmies did them seke,
then were their not espied.

The seruauntes that were sent to looke,
for them, did aske the wife:
Who said they past the water brooke,
thus did she saue their life.

Eodem. A mayde was she that did discrye,
Ahitophels entent:
And shewed the conspiracie,
that was to Dauid ment.

To Jonathas declared she,
the thinges before vnknowen:
So from the snares escaped he,
that erst for him were sowen.

Exod. 2. When Moyses by the riuers brinke,
was in a basket put:
Where he was left to swime or sinke,
being there so closely shut.

Compassion

Compassion did the woman moue,
when she did heare him wepe:
She bare to him suche earnest loue,
that she his life did kepe.

And like a mother did him find,
adopting him her sonne:
Beheld the louing woman kinde,
this godly dede hath donne.

Who caused first let truth be said, 4. Reg.
that Naaman had his heale: 5.
From leprosie, it was a mayde,
for she did first reuele.

A godly Prophet to remaine,
and be in Israell:
Could ease her maister of his paine,
and make him whole and well.

Whereas the newe Egiptian King, Exod.
against thebrues was bent: 12.
Because they did encrease and spring,
which thing for to preuent.

Commaunded be good midwifes,
that were of thebriane line:

That they in no case spare their liues,
but kill the masculine.

Which thing to doe they did refuse,
because it was not good:
And to the king they made excuse,
not shedding giltlesse bloud.

The Hebrian wifes O king (sayd hs)
are women stout and strong,
Before we com their birth alway,
is donne, which is not long.

2.Reg. 11. Who killed king Abimelech,
I say who strake him downe,
When he his furious mode to wreke
layd seige to Thebes towne.

A woman strake him with a stone,
and then the seige therby
Was geuen vp (his life once gone)
this is no legend lye.

Ec.17. When Haman for to haue annoyde,
the Iewes had fully sought:
In that selfe place he was destroyed,
that he for them had wrought.

For

For godly Hester founde the meane,
to saue the Iewes from death
By causing Haman quite and cleane,
to yeld vp liuing breath.

Of many thousands was not one, 2. Reg. 14.
for all the paine they toke:
Could make Dauid to Absolon
once geue a friendly looke.

Until the woman did obtaine,
as scripture doth recorde:
That Dauid cald him home againe
and was his gracious Lord.

Also we finde that Debora, Iudg 4.
a prophetise that was:
Did shew the death of Sisara
how, when, and in what place.

Which thing to her God did declare,
with many other cause:
To rid the Israelets from care,
and eke to iudg their lawes.

When Sisara fled from the throng,
then Iahel Abues wife;

(whom

(Whom God at that time made so strong
did riue his fatall life.

Iudges. 11. A solemne vowe did Iepthath make,
before the God of might:
If that he would his hand so slacke,
that he preuaile in fight.

Then would he geue an offrings swet,
the victorie once donne:
Who was the next that he should mete,
out of his dores to come.

And as he came behold the chaunce,
his onely daughter dere:
Met him with tymbrells and daunce,
but when she drewe him nere.

With furye forst his clothes he rent,
with visage pale and wan:
Ye semed his promise to repent,
and thus his wordes began.

Alas daughter thou troublest me,
for I with willing hart:
Haue made a vew to God (saith he)
from which I can not start.

Then

Then she vnto her father spake,
if thou vnto the Lorde:
(My father dere) a vowe didst make,
fulfill by deede thy worde.

Euen as thou wilt, do thou by me,
thy promise doe not lose:
Sith God hath now auenged thee,
vpon thy deadly foes.

Which wordes into her fathers brest,
his troubled thoughtes to stay,
Did glide, and he from all vnrest,
was worne cleane away.

Perhaps sith Iephthath did lament, 1. Reg.
had not the woman ben: 25.
Ye would haue falsed his entent,
which had be shame and sinne.

We read also that Nabigale,
by wisdome did all wage:
The wrath of Dauid to Naball,
for he in kingled rage.

Pursued his othe and sought to kill,
the great and eke the small;

Not

Not leauing one by his good will,
to pisse against the wall.

But she to Dauid victuall send,
and went her selfe also:
Wherby she made him Nabals friend,
who was his deadly foe.

3.Reg. 14. Abiah stroken with disease
did lye at point of death:
And of his sickness had no ease,
ne wanted liuing breath.

I pray you then who tooke the care,
whose was the payne and woe:
To know how this yong man should fare,
did not the woman goe.

Yet verely we went to learne,
wher he should liue or dye:
And so the prophet discerne,
Abihas destenye.

3.reg.1 When as king Dauid waxed old,
though clothes on him were cast,
Ye felt no heat but still was colde,
til it be sel at last.

One

of Vvomen.

One Abisag a Sunamite,
was found to kepe him whot:
Who cherisht him both day and night,
and yet he knew her not.

The prophet told to the woman,
the death of seuen yeare, 4. Reg. 8.
That was to come, not to the man,
but she vnto her feare.

Did shew the same with willing hart,
so they and theirs did passe:
And from the dearth did then depart,
to go where plenty was.

Was not the prophet Eliah sent, 3. re. 17.
to haue the womans ayde:
Because that in the firmament,
the moisture then was staied?

The scripture doth declare it playne,
that she Eliah fed:
And saue that she did him sustaine,
perchaunce he had bin dead.

Likewise the godly Sunamite, 4. re. 4.
gods prophet did entreate,

As

As ofte as he came in her sight,
she toke hum breade to eate.

Her husbande eke she did require,
some place for him to make:
And he did graunt her, her desire,
his hand he did not slake.

Untill the Prophetes house was downe:
his table and bedsteede:
He found all thinges when he did come,
there redie for his neede.

This doe we see that women be,
to man profitable:
Thus doe we see to iudge of thee,
and of thy fonde fable.

And though perhaps in sondrye case,
by strength thinges were not wrought:
Yet such is Gods aboundant grace,
to ende the same he sought.

And bring to passe by women kinde,
according to his will:
For that they both with hart and minde,
his sayinges doe fulfyll.

As

As we by Iudith may discerne, Iudges.
who in dead time of night: 13.
Cut of the head of Holiferne,
and not by strength in fight.

The verteous Susan did not start,
from God her louing Lorde:
But to his will with willing harte,
her doinges did accorde.

Wherfore God loued her wondrous well,
as scripture doth declare:
He raised vp yong Daniell,
to plead her cause of care.

And proue her to be innocent,
before the peoples face:
When she was iudged to be brent,
in open stret and place.

Sara Raguels daughter dere, Tobias.
to seuen maried was: 3.& 6.
And yet remained a virgin cleare,
so god did bring to passe.

For he preserued the feminine,
because of vertuous life:

But strangled were the masculine,
in whome all vice was rife.

Iosue. 2 We finde how Rahab did defende,
the men of Ierico:
Wherfore the scripture doth commend,
her and her life also.

Luc. 7. We read that Marie Magdaline,
with pitious weping teares:
The feete of Christ, had washed cleane,
and wipt them with her heares.

And how by her contricion,
and by vnfained faith:
Of sinne she had remission,
for so the Apostel saith.

In token man shold be content,
Gene. 22. his wife alwaies to loue,
God gaue a straight commaundement,
to Abraham from aboue.

That he shuld folowe Sara,
and doe as she assignde:
So was expelled by and by,
Agar, this doe I finde,

This

This Agar was a strong harlot,
yet for repentaunce sake:
God did forgeue and quite forgot,
the sinnes that she did make.

The Angell willed her to goe,
againe to know her dame:
And he that did her faultes forgo,
would multiplie her fame.

Againe vnto the house she went, 2. Reg.
acknowledging her sinne: 15.
Where she by thangelles appointment,
was then receaued in.

Amon vnlawfullye did vse,
hir faire sister Thamare:
Fayning sicknes (O fonde excuse,)
and she therof not ware.

Yet long did she lament the chaunce,
which was to Amons shame,
In token she toke repentaunce,
though she were not to blame.

And wheras Sichem wickedlye,
with Dina of comelye shape; Gene.

Comytted and that filthely,
most foule and haynous rape.

Yet was it not the womans faulte,
for she with willing hart:
When he began her minde to assaulte,
did not that wicked parte.

Wherfore gods hand, (the truth is so)
as scripture doth reherse:
This wicked man with soundry moe,
by sworde to death did pearse.

Iudith. 17. Wicheas mother of promise iust,
a mirror fitte may be:
To proue all women true to trust,
how so they seme to the.

For she by vowe her selfe did binde,
a grauen sculpe to make:
Which vowe alwaies she bare in minde,
and did it not forsake.

Exod. 15. Miriam to God did giue the prayse,
for the death of Pharao:
Sounding timbrels with pleasaunt noise,
both she and diuers moe.

This

This Miriam was a Prophetise,
Sister to Aaron:
She lauded God in sundry wise,
her instrument vppon.

Of many moe as yet I can,
a true rehersal make:
By whose good life the wilfull man,
example iust may take.

As of good Ruth and Neomy, Ruth. 1.
of her that did obey: 2. Mach.
Gods will, and from all Idolatrie,
did tourne her face away.

And strengthned her sonnes to dissente,
and suffer for Gods lawes:
Declaring his iust iudgment,
for this their righteous cause.

The women haue most worthy praise,
for wisdome and mere pitie:
With faith and fortitude alwaies,
in most aduersitie.

As to two Prophetes hath bene seene, 4. Reg.
I meane Oldah and Anne: 22. Luc. 2.

3.Reg. 10. With Saba the most worthy Quéene,
to Salomon that came:

Reade the new Testament likewise,
there written shalt thou finde:
That woman had the exercise,
of good and constant minde.

Luc.1. Of Christes byrth the mistérie,
Elizabeth did beleue:
And not the man olde Zachary,
whom the angel did repréue.

Ioh.10. Great was the loue the woman bare,
in time of Christes woe:
As Magdaline who had great care,
and from him did not goe.

Though his disciples all were fled,
long weping did she sit,
And the sepulcre (he once beade)
oftimes she did visit.

Mat.5. She and her compers with oiles pure,
to shewe their earnest zeale:
Sought Christ then laid in sepulture,
in hope they mought him heale.

For

For wel they knewe and did beleue,
by his owne saienges plaine:
That in shorte time he would reuiue,
and rise from death againe.

For the oile she spent God to her gaue,
great praise, when as he sat:
At meat, and those men did depraue,
who did against her prate.

The poore (said he) from day to day,
amongst you shall remaine:
But shortly I must hence away,
as I haue told you plaine.

Also he did her more esteme, Luc. 21.
who did but two mites send:
Then the riche man though he did seme,
much more then she to spend.

No kinde of grace in her was hid, Act. 9.
who daily fed the poore:
I meane Thabita whom Peter did,
from death to liue restore.

Ne yet in her than rather woulde, 3. Reg.
her child forsake and leaue: 3.

Then Salomon asonder should,
his partes most tender cleaue.

And Pilates Wife did moze pitie,
the troublous time of Chzist:
Then all the men who standinge bye,
blaspheming did resiste.

To whom thinke you did Chzisse appeare
from death when he arose:
In faith foz ought that I can here,
oz ought I can suppose.

Matth. 27. To Marie Magdaline I read,
and to his mother deare:
That first he shewed him selfe in deede:
this thing in truth is cleare.

We seldom finde that Chzist did blame,
one woman pzoperly:
Oz any one so fare past shame,
so litle set our Sauioure by.

Luc. 22 As Peter did Chzist to denie,
oftimes in open place:
Foz which offence Chzist openlie,
did blame him to his face.

And

And where the scribes maliciously, Ioh. 8.
to Christ had brought a whore:
Ye saued the woman graciously,
and said do soe no more.

Which thing to mans rebuke did sounde,
but tell me if thou can:
Did he the like as thou hast found,
at any time for man?

Likewise the wife of Cananie, Math.
whose daughter was possest: 15.
With a deuill, on Christ did crie,
to geue her daughter rest.

To her Christ answered not againe,
to thend all men mought see:
What constant faith did still remaine,
vnto the femine.

We finde at the Womans request,
and at a nedefull time:
Christ being at a solemne feaste,
turned water into Wine.

Also at the Womans instance, Ioh. 2.
rayled Lazar whole and sounde:

Who then (such was Gods sufferaunce,)
lay foure dayes vnder grounde.

And he be wayled tenderlye,
to them that him oft fedde:
Martha the one, the other Mary,
for this their brother dead.

I neuer yet as I am ware,
did reade that he did make,
Such sorowe or once toke care,
for any one mans sake.

Thus women be not cast awayes,
by scripture proued playne:
Nor those that were of auncient daies,
nor they that yet remaine.

As I for witnes coulde report,
a thousand more as yet:
But to the entent I may be shorte,
I will their names omitte.

Ouid. in fast. lib. 2. I mought repete Lucrecia,
of chaste and honeste life:
Here mought I speake of Porcia,
and of Vlisses wife.

With

With sondrye moe but as I say,
and as before I spake:
I minde as briefly as I may,
some ende hereof to make.

Wherfore do thou thy minde refer,
olde auncient bookes to bewe:
Then shalt thou see that women were,
vertuous, constant and true.

Then shalt thou learne to be ashamde,
of this thy folish fact:
In that thy spitefull pen was framde,
poore women to detract.

For though that Eue did first transgresse,
whose faulte brought vs in thrall:
Yet Mary did the same redresse,
and therby losed all.

But sith some women wickedly,
did ill in sondrie case.
Wilt thou therfore so spitfullie,
blame all with shamles face?

It soundeth muche to thy great blame,
all sortes to reprehende;

Because

Becauſe that ſome without all ſhame,
did wilfullie offende.

For as eche tree that yet doth laſt,
geues not his fruite a like:
But ſome geue paſſing pleaſaunt taſt,
and ſome we doe miſlike.

Or as eche clothe is not like bad,
for ſome is fine, ſome coarſe:
Some light of colour, and ſome ſad,
ſome good, and ſome far worſe.

Or as eche man is not alike,
for ſome are thicke, ſome ſmall;
Some pacient, ſome cholerike,
ſome ſhort, ſome other tall.

Semblablie of woman kinde,
we al are plainlie taught:
That ſome are of moſt vertuous minde,
and other ſome are naught.

Wherfore if righteouſnes ſhould ſkan,
and iudge in this one point:
She would condemne as well the man,
ſo durſt I lay a ioint.

Seke not therfore thine owne reproche,
thy

thy name do not consume:
On others faltes doe not encroche,
nor yet against them fume.

For of saint Paule this maist thou learne, Rom. 2.
it doth no man beseeme:
Worse of an other to descerne,
then of him selfe to deeme.

What creature liuing vnder sky,
fish, foule, worme, or best:
But with his kind continually,
doth liue at quiet rest.

Saue man alone who being rude,
outragiously doth speake:
And raile against his symlitude,
his furious mode to wreake.

It seemeth then a great abuse,
such frowardnes to haue:
Yea, it is in maner maruelous,
the selfe same to depraue.

Whom most we ought to laud and loue,
great folly sure it is:
So sclaunderously them to reproue,
whom we not long can misse.

Wherfore

Wherfore all ye,
that this do se: } most worthy prayse.
Judge them to be

The truth to tell,
I knowe it well: } all wicked wayes.
They do expell,

With hand and to,
they do forgo: } thinges vndiscrete.
We find it so,

With earnest mind,
this woman kinde, } to vertue swete:
Her selfe doth binde,

Beare them good will,
seke not to spill: } their honest name.
With voyce so shrill,

For they maintaine,
all goodnes plaine, } most famous fame.
And so obtaine,

Seeke not to scorne,
their faith vntorne, } all doublenes.
Which hath forlorne,

But rather prone,
their stedfast loue: } all doubtfulnes.
And so remoue,

Be true of hart,
take thou their part, } a stronge defence.
And as thou art,

So they most meke,
wil: euer seke: } in recompence.
To do the like,

Farewell adewe,
loue woman kinde:
For they be true,
of hart and minde.

Explicit.

A fruytful ſhort dia-

logue vppon the ſentence, knovve
beſoze thou knitte.

Wil. I will not knit beſoze I knowe,
C. Care not foz long delaye:
Wil. And ſo I ſhall doe beſt I trowe:
C. It is the wiſeſt waye.

Wil. The knot vnknowen I may re-
C. But then it is to late: (pente,
Wil. Whiche way mought I this il pze-
C. If ignozance you hate. (uent:

Wil. Encline my hart therto I muſte,
C. Suche wiſdome now is rare:
Wil. Repentãce then nede not I truſt,
C. Then ſhall you flie from care.

Wil. Can no man loſe the knote once
C. Once knit it muſt abide: (knit:
Wil. Good ſage aduice therfoze is fit,
C. Your wozdes foz truth are tride.

Wil. Examples can you here find out:

Examples

C. Examples yea great store.
Wil. Som of them dwelling here about:
C. Remaining here a score.

Wil. Such as by hast haue found the lost.
C. Preuenting soe their care:
Wil. The turning spit who eates the rost
C. You yf you can beware.

Wil. New hastie bandes adew, farwel,
C. Remember time trieth truth:
Wil. God graunt I folowe good councell:
C. Then call to minde your youth.

Wil. Yf I doe not I shall bewaile.
C. In that you say the best:
Wil. Repentance then will not preuaile,
C. Euen so then seeke for rest.

FINIS.

Collated
30/33